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THE MYSTICAL BEAST:
HIS NAME & NUMBER.

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THE MYSTICAL BEAST OF THE REVELATION;

WITH

HIS NAME AND NUMBER:

ACCORDING TO THE SCRIPTURES.

BY BIBLARIDIUS.

"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand."—Rev. i. 3.



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THE Writer of the following little Work invites the people of God, and all others whom it may concern, to accompany him through its pages with Bible in hand. He does not intend thereby that they should follow him; but rather, on the contrary, to encourage them to read the Scriptures for themselves, and give "free course" to the Divine command, "Cease ye from man,"—"Call no man, Master."

He therefore desires to be unknown among them, but as

THEIR FRIEND AND BROTHER.

REVELATION XIII. 1, 18.

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”

IN obedience to the call of the Word before us, our first exercise of wisdom shall be to identify “the beast,” according to the Word and mind of the Spirit; independent of any theories of human invention. If we succeed in understanding and establishing the truth in this godly way, it will confirm and enlighten our joy in the discovery of the name and number of the beast; and enable us to read and hear the words of this prophecy with conscious blessing. As it is written, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand.”

We entitle “the beast” *Mystical*,—“The mystical beast;” that the reader may understand and remember that this symbolical beast was exhibited to the Apostle John only in a vision: and that a being clothed in such symbols as we read of, never was, nor ever will be seen in the world around us. The neglect of this obvious and necessary truth, is one reason why the reading and hearing of this prophecy

has made little or no progress of late years; and they who would read and understand, if simply instructed, are only perplexed and confounded with the strange, far-fetched, and contradictory interpretations placed before them; and from which they derive no benefit. Seeing, therefore, that we are *Warned* in the prophetic Word against the Satanic working of this Mystical Beast, who has no living existence as he was seen by John, we must of necessity look for him in a visible representative, such as with our eyes we can behold in the world. And in his *individual* form as "the beast," possessing the characteristic power, malignity, and enmity of his symbolized type. We should therefore beware not to push those symbols out of their places, or beyond their intended meaning; which is easily, and therefore often done; and is in reality only sitting in judgment on the Word of God, instead of reading and hearing, and following its teachings. "The beast," so called, had a predecessor with another and older name, and possessing similar characteristics, but differing somewhat in symbolic form, but more so in the exercise of his power, malignity, and enmity to the Gospel of Christ. We shall give a brief notice of this being, as recorded in the 12th chapter of Revelation. "And there appeared another wonder in heaven! and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born."

We are told in the 9th verse who this dragon was intended to represent, namely, "That old serpent, called the devil, and Satan." We ask the reader to mark particularly his "seven heads, and *the seven crowns* upon his heads." These

seven heads denote the old Roman Empire, under its succession of seven different forms of government from its beginning. And the crowns on *the heads* at that time of the prophecy, signify that Rome was then mistress of the world. The ten horns *without crowns* denote the many nations over which she then ruled; and the "tail" symbolizes those obsequious subordinate powers, such as Pilate, Herod, Felix, etc., which were scattered throughout her dominions, then reckoned as the *Third* part of the globe. These symbols denote Satan's *heathen* conflict against the Lord; and with this key, the 12th chapter can be easily read and interpreted. There was no mystery in this heathen conflict. It was an *open* and *undisguised* enmity on the part of ancient Rome. The heathen cried aloud, in union with the Jews and their rulers, against Christ and his Gospel. As it is written in the 2nd Psalm, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel against the Lord, and against his anointed."

But Satan was foiled in this undisguised opposition, as it is written, "And the great dragon was cast out. And they overcame him by the blood of the Lamb, and by the word of their testimony." ver. 9—11.

But though vanquished, his head was not bruised, nor was he put in chains, but at liberty as before; as it is written, "Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." And how does he manifest this great

wrath, and make war with the woman? that is, the Church of Christ. Surely not in his old, undisguised heathen form in which "he was cast down"! Hence we may learn this blessed truth from the Word itself, that the simple Gospel of Christ is more than a match for Satan in his heathen, idolatrous form; and that he must change his policy in order to contend anew against it! This he has effectually done, and is doing, by *subtlety* and *mystery*, as "an angel of light;" and as before carried out in Judas. In like manner he appoints another representative to betray the Son of man with a kiss! And in an apostate form "speaking lies in hypocrisy!" And now let us behold the dragon's changed form, and his new appearance in his representative beast, after his heathen conflict, and as written in the following words of chapter xiii. 1, 2: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea,"—that is, a time of trouble and commotion—"having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

Here we have the same old Roman enemy symbolized in an altered form, and acting by a representative or deputy, to whom "the dragon gave his power, and his seat, and great authority."

Where is this seat? Nowhere but in Rome, from whence the dragon was cast out, and stealthily returns as an angel of light. We observe all this in the symbols. See the *seven* Roman heads still remaining on the beast, but *without* crowns! Denoting that the *old* empire had passed away for ever, and with it the heathen conflict of ancient Rome. But the same city is still the seat of the

dragon, who holds it by his representative. We notice also the crowns transferred to *the horns*, from which we learn that the old Roman empire, is at this time of the prophecy, broken up and dismembered into many independent kingdoms, as we at this day see them: all of them remnants or fragments of that once mighty power. In the remaining symbols, descriptive of this deputy-beast, we may read the daring, cruelty, and wiliness of the Lion, the Bear, and the Leopard, as previously symbolized in the 7th chapter of Daniel; thus revealing, under an assumed guise, the idolatry and enmity of the four great empires of the world, the Babylonian, the Medo-Persian, the Grecian, and the Roman. As if all the abominations of the earth were heaped up and treasured in Rome! Thus in the light of the symbolic word in which the Spirit has clothed its testimony, we discover to a certainty the *locality* of the beast; together with his character, and the principles by which he is actuated. So that, instead of an open opposition, and a declared enmity to the truth, which failed against the Gospel in the old heathen Roman conflict; we must now look for and expect to find a "Mystery of Iniquity," carried on under the semblance of friendship, and in the name of Christ; and at the same time sapping the foundation of his holy temple! It is amazing in these latter days to hear and see those professing to be Christians, and to be on the Lord's side, at the same time directly and indirectly blindly following and forwarding the secret designs of this dragon deputy, the Beast of Rome! But more amazing still, to behold prophetic writers weakening the cause of truth, and encouraging the ignorant and careless by unauthorised statements and requirements, which have no harmony with the mind of the Spirit! The direct effect of all these doubts and difficulties of man's

creating, is to cause a distaste for the prophetic Word, as if it was not to be understood until *after* its fulfilment, and to make simple and sincere readers suppose that it is beyond their comprehension, and must be hidden in the depths of learning! That they must read folio after folio,—author after author,—and thus spend their strength for nought! “Doth not wisdom cry? and understanding put forth her voice? O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.”

In illustration of the foregoing remarks, and with reference to the prophetic symbols, we notice a controversy now going on between two theologians; one maintaining that “the Man of Sin” denotes an *individual* not yet come! The other, that he has appeared in the person of each succeeding pope. We believe this latter statement to be the truth; but must at the same time observe that its advocate stands in an erroneous position, concerning the prophetic symbols, by interpreting “the beast” as the secular Roman empire in its present form. In conformity with this error, he stumbles on an old idea, that the *seventh* head of the beast still exists, being as it were suspended in the French empire, and seen in the Napoleon dynasty! Thereby, contrary to the emphatic word of prophecy, attempting to convert a horn into a head which has long since passed away, and lost its crown, together with all the other heads. And as, according to Paul, the *imperial* head must first be “moved out of the way,” to make room for “the man of sin.” If therefore, according to the statement of this controversialist, the 7th head be still existing in imperial France, “the Man of Sin” cannot be yet manifested! So that his theory and Paul’s words are at variance! He must therefore correct his own erroneous view of these symbols before he can consistently argue on the side of truth! As probably he will see this

our testimony, we refer him for historical information on the subject to "the learned and pious Joseph Mede," who took this revived error in hand long since; and has effectually crushed it in his learned notice of the times of the beast. In page 596 of his Folio Works, he writes as follows:—

"When I speak of the Demi-Cæsar of Rome, you must not understand me of the German emperor; which I grant to be no other but one of the ten horns; which the Pope hath dignified with the Cæsarean name, 350 years after the Western Cæsar was extinguished, and the kingdom of the Franks had been a kingdom before the Pope honoured Charlemagne, the king thereof, with the imperial title, for his good service against the Lombards in his quarrel."

Thus, notwithstanding all the parade and vaunted acumen of some modern prophetic writers, this fancied head is only a pope-made bantling, to suit his own and the dragon's purpose, and which the prophetic Word recognizes only as a *crowned horn*. In return for his filial affection, the beast names him "eldest son of the church." The foregoing erroneous interpretation, so effectually combated by "Mede," is a serious obstacle to the right understanding "the words of this prophecy," as well as the blessing depending thereon. It is a cunning device of Satan, to divert attention from the Ancient Inheritor of "his seat," to a mushroom Dynasty of only *horn* notoriety!

Let us breathe again in the atmosphere of prophetic truth, and see therein what the Spirit requires us to know concerning the dragon and the beast. It is not to amuse us with historical learning of men, or the rise and fall of empires, or the knowledge that puffeth up, that the Spirit has selected those symbols, but to convey to our understandings most emphatically their idolatrous malignity and continued opposition to the truth in Jesus, as prac-

tised by those powers whom they are intended to represent. Accordingly, the Word leads us from the representation to the reality, until it brings us, as our only instructor, to a personification of the beast, and shows him as "the man,"—the dragon-made visible "god of this world!"

Our first clue in the prophecy, to this character of the beast, has been already noticed in the 2nd verse of the 13th chapter, where the Spirit tells us "the dragon gave him his power, and his seat, and great authority." Hence we may learn that the dragon, or Satan, whom Paul terms "the god of this world," in giving the beast "his power, his seat, and great authority," thus constitutes him, and installs him as his representative god on earth. The Spirit therefore recognizes them both as one and the same; and that the honour, as the world calls it, but which the Spirit calls "worship," belongs to both alike! As it is written, "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" Thus according to the mind of the Spirit, and his own interpretation of his Word, this admiring and flattering approval, and praise of the beast, constitutes his worship "as the god of this world." "So that he as God, sitteth in the temple of God, showing himself that he is God;" "And on his heads the name of blasphemy,"—as with his lips calling his own temple "the temple of God!" To whom shall we go for the right reading and hearing of this prophecy? Truly to the emphatic statement of the Word for its definition of worship, and not to the statements of those who blindly and evasively commit the act! nor to the unauthorized requirements and evasive interpretations of many apologists of the beast, whether friends or foes, who seem woefully ignorant of "the working of Satan," and

therefore indulgent to his wily representative on earth! Satan is a mysterious imitator of heavenly things, and would not have fallen beings to look up in any wise to heaven! He thus, as we see, provides a god for his followers: "In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv. 4.

Consequently Satan also must have his "Image." He is not content that the beast should be his nominal representative, but as a visible god—an accurate Image of himself! And so the "sure Word of prophecy" tells us, and describes this Image, and how, and by whom it is made! The witnessing Word shows us that it was to be a *living* and *speaking* Image; and to be made by a subordinate beast, skilfully taught in Priestcraft. ch. xiii. 11—15.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.... And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

This second, and ceaseless-working beast, is intended to signify Satan's ministerial agency, in imitation of Christ's Witnesses; and are plainly the Priestcraft Ministers of his representative God! Their lamblike appearance is sufficiently descriptive; and also their speaking or preaching as in the cause of the dragon! They are easily recognized as belonging to that class of whom the Lord spake with prophetic warning, Mat. vii. 15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Their mouths full of the words of the Lamb, but perverted to the use of the dragon! In the same

light of the Word they are also collectively spoken of in Rev. xix. 20, as "the false prophet," being one, in unity of interest, and in forwarding the purposes of this Image. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his Image. These both were cast alive into a lake of fire burning with brimstone."

This Priestcraft beast is shown to us as two powerful companies of men, denoted by the "two horns," and known in the service of Rome as the Parochial and Monastic Orders, Secular and Regular Ecclesiastics, growing out of the one head, influenced by the same motives, and having the one end, namely, devotion to the beast and his Image! This two-horned body of ministers combine in the formation of the Image, "that they should make an Image to the beast, and he had power to give life unto the Image of the beast, that the Image of the beast should both *speak*, and cause that as many as would not worship the Image of the beast should be killed."

The prophetic symbols also represent them as coming up "out of the earth."—"And as is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly."

These prophetic truths are not "*old almanack records*," as they have been termed by men of the world; but a living and visible succession of men and facts intended to be recognized by us; and lasting as the several beings to whom they refer! We may therefore easily understand how this "Image of the beast," and representative of Satan, is put before us as "*a Man*;" and enthroned by men of like dragon character, in the seat, and invested with the power and authority of the dragon! Let

us not suppose that those parties are conscious of their awful position! Truly not, such a thought would only encourage unbelief, both in themselves and others. But their blindness is accounted for in the Word—"With all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." God is able to defend his own truth. "I, the Lord, have spoken it." It is our wisdom to "believe," and our blessing to receive and keep his Word, lest being deluded by the lie, as many apostates are at the present day, we may be left to ourselves and our unbelief, and walk blindfold into the jaws of the beast! No human learning can avail against this temptation! We see some of the most *educated*, *accomplished*, and *exalted* persons in the world, and in its several learned professions, clerical and laymen who are able with wonderful accuracy to sift truth and falsehood in the ways of the world—men who are instrumental in giving new life to the breath of the body—to detect the irregular beatings of the heart; but, alas, blind and wilfully powerless, as to the life of the soul, and the deceptive mystery that surrounds it! Conscience also is equally at fault, though often appealed to for the most unrighteous purposes! As it is written, "unto them that are defiled and unbelieving is nothing pure; their mind and conscience is defiled." Tit. i. 15.

It is not to such wise men the Spirit appeals in the following announcement,—“And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.” xvii.9. We here remark, that the seven heads have a double meaning for our instruction, and which is fully explained to us in the 18th verse. “And the woman which thou sawest is that great city which

reigneth over the kings of the earth." Meaning thereby the city of Rome, then, at the time of the prophecy, reigning over the world; and anciently known as "The seven-hilled city," built on seven hills, each with its particular name; and thus pointed to as by the finger of God!

We may also notice, that a "Woman," which in Scripture symbols generally signifies a Church, or community of worshippers, is here used to signify the city which is the head-quarters of that Church, and where its life began.

Some ingenious and learned quibbling has been applied to the following portion of the prophecy, in order to show that the seventh head of the beast still exists, contrary to the plain foundation symbols which ought, and are intended to direct our interpretation of what follows. But as we have already invited the illustrious "Joseph Mede" to demolish for us "the wood, hay, and stubble," of this theory, we shall proceed on our way, and under the guidance, and in harmony with the truth of the previous prophetic symbols, unimpeded by controversy. "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth." These words are enigmatically expressed, and made perplexing by the ingenuity and learning of men, in support of their private interpretations. It is, in few words, the angel's description of the future beast, while *the old* Roman empire existed, and before he was manifested to the world in his now visible form as the representative of the dragon. We will thus fill up the brevity of the Word.

"The beast that was," with the dragon in the heathen conflicts against the truth!

"And is not," yet manifested in the world as he will be.

"Even he is the eighth," in the throne of the Cæsars.

This enigmatical word is again repeated with an additional illustration, and we will accordingly have to notice it a second time. But with regard to the 10th verse, we learn that at the time of the prophecy, "five" of the old Roman heads had "fallen," and disappeared. "One" existed as the Imperial head, to which Paul alludes as being in the way at the time of his writing the 2nd Epistle to the Thessalonians. This Imperial head was to be followed by another, to continue only a short time; but of no real moment in the understanding of the prophetic truth; and only taken up as a debated subject by the learned and the curious, but little noticed in the prophecy. It is sufficient for us to know, which we do with certainty, that whatever name is given to this power or head by learned men, it must be such as intervened between the Imperial head and the representative Image. This will further appear from what follows in the 11th verse, and also from other portions of the Word. "And the beast that was, and is not, even he is the eighth, and is of the seven." Why is the beast thus called an "eighth head"? Does not his introduction as such plainly imply that the other seven had disappeared, or were to do so, before his manifestation? and thereby to mark his identity, and his succession in the city of the Cæsars, the seat of the seven-headed dragon. In every other respect he is "*of the seven*," and having *six* predecessors on the throne, is the prophetic seventh head we are to look for. In consequence of the before-mentioned insignificant power having already received its death-wound, it is not recognized by the prophetic Word as belonging to the complete symbolized formation of the beast. And as John saw him "*of the seven*," we can easily interpret and understand him

as actuated by the same malignity to the truth in Jesus, and as the identical "seventh head" upon which the Word places the ten crowned horns. And instead of crowns which are long since taken off his heads, we behold them in their bare form, having on them only "*the name of blasphemy*."

The identity of the image-representative as the seventh head, may likewise be seen in the following Word of the 13th chapter:—"And I saw one of his heads, as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." We must here call to mind that John in the vision saw only *seven heads* in the *formation* of the beast; neither more nor less were shown to him, as forming the beast. And the king or power which succeeded the sixth head was to continue only a short space in the world, and to be "wounded to death," that is, to have no claim as a head. Because in the mind of the Spirit, which should be our only guide in this matter, there was an "eighth" provided to take his place; by which means the deadly wound of that rejected head "was healed." The beast is thus presented to our view in his true form, as we now see him in the Image-man, who for distinction sake and accuracy of interpretation, is called an "eighth head;" but literally the seventh wearing the ten *crowned* horns, as we see him before us in the world.

The mystical formation of his other members is told to us in the following words, needing no interpretation of our's:—"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat, and great authority."

We now turn to a varied repetition of the enigmatical word before referred to, and which admits of an easy solution, by keeping the previous

symbols steadily in view. It is thus written in ch. xvii. 8:—

“The beast that was, and is not, and yet is.”

“That was”—That had his mystical existence in previous empires of the world of Satan! “And is not”—not yet, at the writing of the prophetic Word, manifested to the world in his intended and visible form as the beast. “And yet is.”—But yet he exists in his mystical form, as testified by Paul long before his manifestation, “For the mystery of iniquity doth already work.”

In the foregoing Word of the 17th chapter of Revelation, the Spirit directs us back to bygone ages for the mystical existence of this Image-man “That was”—and shows us why Rome, his city, and seat, and church, is mystically called “Babylon,” and also by other ancient names.

“And upon her forehead was a name written,—MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

The Spirit, in his announcement, gives no intimation that “*he was not*,”—on the contrary, he wishes us to see this “Antichrist” as the inseparable companion of Satan in all his previous working among mankind! Bringing us back by the way of the Red sea to Egypt; and see him in the bosom of Pharaoh. To Canaan, that we may view the beast standing by the false prophets of Baal, in opposition to the Lord and his true prophet. To behold him seated behind Rachel, and carefully preserving her little images. In the ark, with his ungodly brother Ham. Or, lastly, aiding the murderous Cain, as “that wicked, of that wicked one, who slew his brother.”

We may hence learn what the Spirit means when calling the church of the beast “the mother of harlots and abominations of the earth!” And like-

wise understand what a large portion of the Word of God, prophetic and otherwise, belongs directly and indirectly to this all-important subject; upon which the eternal happiness or misery of millions and millions of the human race is made to depend in the future judgment! And according to "that Word which will judge them at the last day"—Let us give free course to "the Word," as follows:—

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear."—"Here is the patience and the faith of the saints."

But such is the dulness of hearing at the present time, that those who aspire to the name of "saints" either misdoubt, or are careless of the existence of this prophetic being! Others of them fix upon an enemy of modern growth, or one to be manifested in the future! So that the required recognition of the beast, as in the prophetic Word, is made a matter of uncertainty, or almost a dead letter, in the so-called religious world! The anxious enquirer has still to ask, "How do we know this living representative of Satan is still in the world, and that "the man" in Rome is the person intended? Might not this beast be comparatively short-lived, and have disappeared from the world long since?" We need not be at a loss for an answer in the sure word of prophecy, which states, in mystic language, the years of his life as cotemporary with the ten crowned horns, and moving *together* on the platform of the world,—*"the street of the great city."* As it is written, "And power was given unto him to continue forty and two months,"—that is, three years and a half, of 360 days, which is the *prophetic* year, of 30 days to each month, and amounting to 1,260 mystic days, or the same number of prophetic years. Not to enlarge on other proofs to show

that the foregoing statement conveys the truth concerning the date and duration of the life of the beast as 1,260 years, counted according to the mind of the Spirit, we shall content ourselves at present with the following prophetic proof, as brief, intelligible to the reader, and conclusive for our purpose; and as good for the truth in Jesus, as if the Spirit had written, they are to be counted as days for years—each day for a year!

We thus read in chapter xvii. 12:—"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet;"—that is, not until the dismemberment of the old Roman empire,—"but receive power as kings one hour with the beast."

This Word tells us the prophetic fact, that the ten horns are united with the beast, during their continuance on earth; and as it is notorious "before the sun" that these horns, or kings, or kingdoms, in their separate and independent state, are to be seen *as yet* in the world, cotemporary with the Image-man at Rome, his seat, say for 1,000 years. Who then can resist the testimony of the Spirit, that this mystic reckoning means 1,260 years?—and that the Pope in his unity, and by succession during this lengthened period, is "the man of sin" and "the Antichrist" intended by the prophetic Word! A truth which will receive additional proof when we come to behold his continued name of blasphemy on his bare heads, and is in the *past, present, and future*, the representative of the dragon. Thus is his continuance at Rome guaranteed to him, so that while all other dynasties have changed, and are changing, he will keep his hold of "the city," until his 1,260 years are fulfilled. This is carefully provided for by the dragon, as already noticed, through the instrumentality of the "two-horned beast," or "false prophet," who has his representatives at

Rome, and known as the College of Cardinals; who by priestcraft-exercise of "power," skilfully provide amongst themselves for the continuance and restoration of "the beast" against all the changes and casualties of his mortal life.

If we knew no more of the mind of the Spirit than what we have written, we have abundant reason to be thankful, and to call it "blessed," that we can thus identify this mysterious power as the opponent of Christ, clothed in human flesh as a man, seen, and still to be seen wielding his superhuman power!

But this is only part of the promised blessing; for in reading and hearing the words of this prophecy we must "*keep those things that are written therein,*" and lay them to heart, for ourselves and our children's sake! "For the time is at hand."

The rapidly advancing and reviving power of the beast, together with the renewed friendship of his cotemporary horns, loudly proclaim a last trial of his dragon-power. And it is written of these horns (chap. xvii. 13, 14), "These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb." And thus, *Nationally* speaking, in their *horn* capacity, they are, in the mind of the Spirit, one and all on the side of the beast, and consequently in mysterious union with the dragon! "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." And then, *but not until then*, "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Until this reverse takes place, the ten-horned powers will continue their connexion with the beast, directly and indirectly. And it is folly, and contrary to the prophetic truth, to expect a true conservatism from them! But when God's time

arrives, their blindness will be dispelled, and they will see how easy it will be to throw this Jezebel out of her Vatican window, when the "Jehu" of God goes forth at the bidding of the Lord of hosts. The expediency and wisdom of man will no longer be his refuge,—his ten-horned strength will fail! Submitting ourselves, as hitherto, to the teaching of the Spirit, and of his Word, we now proceed to discover the blasphemous name of the beast, together with his number, 666.

"And on his heads the name of blasphemy,"—the identical name which belongs to his antecedents, and the prophetic character already given of him. It is to the wisdom of God, and to the understanding of his own Word, we are invited for a successful solution of this question, and which will confirm all that has been said respecting him, and spread a halo of light over the prophetic page. It will present to our understanding not only the truthful view of a *present* Antichrist, but also serve as a key for the right understanding of fulfilled, fulfilling, and unfulfilled prophecy. And, moreover, proving to our blessing and to our joy the truth of the following testimony of Paul against all the powers of the bottomless pit, by whatever names they are known, as it is written, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

If the Spirit writes these words on the tablet of the heart, no seen nor unseen powers of darkness, no self-constituted judge of God's Word, learned or unlearned, can erase the wisdom that cometh down from above. "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six."

The writer's present position reminds him of the following remarkable and emphatic words of the Lord:—"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." (Luke x. 21.) Thus in the arena of the Word of God, "the race is not to the swift, nor the battle to the strong."

The failure and consequent unprofitable application of names of the beast hitherto suggested, may be ascribed to the following causes. First, a mistaken view of the question proposed by the Spirit, as if it were an appeal to the acuteness of man's understanding, and that the answer depended on his wisdom and the inventive power of his intellect. Secondly, in looking out of the Word of God for a solution,—not seeing that it is the Word alone which reserves to itself the approving judgment, whereby we can know that we are right in the interpretation. A Third cause of error is the seeking for the name and number in *one word* only; whereas, many Scripture names of emphatic meaning, especially in the prophetic writings, are expressed in many words, much longer than that which belongs to the beast. For example, the name of the beast's church, or Babylonian woman, the mystic Jezebel, already mentioned, and which corresponds with his own name, in Form and Antiquity.

These obstacles to the discovery of the truth will receive further illustration as we go on with our enquiry.

The reader, perhaps, will be surprised to be told that this name is already well known in the world; even from the time the beast has taken his seat! Otherwise, it would not suit him, as he was "the beast," with this name attached

to him, from *first to last* of his manifestation to the world. The true name must be as old as *the Date* of the Prophecy.

This Scripture fact will aid us materially in proof of its recognition by the Word of the prophecy, for it is not a *new name*. But notwithstanding its antiquity; its exhibition in the light of revelation, and in its adaptation to the beast, and completeness of number, has not been spread before the Lord, as were the blasphemous words of Sennacherib by Hezekiah.

The writer is surprised, as much on his own account as for the host of prophetic writers having the true name before their eyes and sounding in their ears, even in the Word of God as well as in the world, and yet to be contented with names and suggestions of no value in the balance of the sanctuary; and to know them, made us neither wiser, nor better, nor more blessed. We shall not, therefore, trouble the reader or ourselves with even a reference to the many names and words, and, in some instances, foolish conceits of learning resorted to by writers and interpreters of prophecy. We shall only take for illustration one name most approved of, and with which modern theologians seem to be satisfied, perhaps through want of a better. This name is *Lateinos*, or in Greek letters *Λατεινος*,—signifying, as is said, “the Latin man.”

We must now look again to the prophetic Word before us, and see its emphatic requirements.

The name and number of the beast are there limited to the name and number of “*a man*,”—one man alone, and no other man!—*and his number 666*,—and applicable to no other man! “for it is the number of “*a man*.”

In this light the word “*Lateinos*” cannot stand the test for a moment! In the first place, it is no name of “*a man*,” and will apply to any Latin

man, Nero, Domitian, Constantine—as well as the Pope. This consideration alone is fatal to its selection. In the next place it is neither Latin nor Greek, to the last of which languages it should belong, and be recognized in the Scriptures, to which it is unknown. On the contrary, it is only Latin letters ingeniously accommodated to the Greek numerals, in order to make up the required number. The Bible Greek for a citizen of Rome is *Ρωμαιος*, —*Romaïos*—*a Roman*. The beast and his friends have an *instinctive* dislike to this name. It was on the cross, and used by Paul in his Epistle to the Romans, and, as the enquirer will find, in several other places. The great age of this strange invention is no less surprising, for the word so used is as old as the second century, and then applied by “Irenæus” to the Roman bishop, long before the prophetic date of his manifestation as the beast!

While we thus observe the testimony of this man to the growing existence and prevalence of “the mystery of iniquity,” and the bishop of Rome as its head, we cannot shut our eyes to the proof it affords of the fading light of those early times! Irenæus was only two generations removed from John, being the disciple of Polycarp, who was John’s disciple; and yet we see and have to record his deficiency in this matter, as well as that of our own time! It thus appears that those early writers, whom the beast characteristically and lovingly styles “fathers,” and looks up to with reverential worship, knew no more, and often less, of the mind of God, than others of the present day to whom the testimony of prophecy is revealed, and the Scriptures open, as well as to them. Alas! it would have been a far more blessed proceeding had the Reformers of the 16th century, and succeeding times, never appealed to such authorities in things concerning the faith

and the worship of God "in Spirit and in truth," but rather applied themselves "to the law and to the testimony,"—to "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Such is the only legitimate mode to "prepare the way of the Lord," and to "make his paths straight;"—to be called "the repairer of the breach, the restorer of paths to dwell in."

As to the name of the beast, we may infer from the ignorance of "Irenæus" upon the subject, that even "John," as was often the case with previous prophets, did not understand the interpretation of this name and number. That it did not then suit God's time and purpose to unveil it, especially when there were other clues to the identity of "the man," when come to maturity in the world. In the last place, this name must be a "*name of blasphemy*," legibly and palpably written on his seven heads,—“And upon his heads the name of blasphemy.”

To recall the statement of the Word, it is required that in fixing this name and its corresponding number, without mistake, on "the man" intended by the Spirit, we must satisfy the Word of prophecy with a name such as applies to him, and to no other man on earth, and to which he alone claims the title, from the Beginning to the End of his 1,260 years.

Simple and well known as this name is, and being at least 1,000 years before the world as the Papal name! yet now, far in the 19th century, we are obliged to announce it, and give it a meaning, a prominence, and application, it never before had in the mind of man!

This distinctive name is expressed in English,—
"Holy Father:"

but these two words alone, expressed in Greek, do not make up the full name and number of the

beast, nor its meaning in English. It would thus suit "the Father of lights," and, consequently, not belong exclusively to the beast, as required. What it wants for its completion must come forth out of the Word of God. We therefore invite the reader to the place where the writer discovered it, namely, the 17th chapter of John's Gospel, that solemn portion of the Lord's words, and to which we are indebted for the light that shines upon this truth. The writer was much perplexed for some days, before the name shone out with prophetic brightness to relieve his anxiety, conscious as he was that he was on the right path lit up before him—"as it is written, Thy Word is a lamp to my feet, and a light to my path." Observing at length that those prayerful words of Christ, at the 11th verse of that chapter, as used in the *vocative* case, could not be made to correspond with the name and number of the beast, by any suitable combination of the Greek, so precious and exclusive are those words of the Lord! they could not be made the name of Antichrist!

The nominative form, with the definite article, was then suggested, and which so far answered to the name, but not completing the number 666, there being a deficiency of 17 for its completion. The writer still believing the perfect and true answer was in the 17th chapter, he recommenced to read as follows, at the 1st verse—"These words spake Jesus, and lifted up his eyes to heaven, and said, Father."

Take, said the Word, the opposite to "*Ουρανῶ*"—Heaven—and the name and number will be sealed for the beast! And thus with the addition of the word *γῆς*—Earth, and placing it with joy by the side of those in waiting for it, we "read and heard" with thankful blessing, the name and number of the beast as thus written—

ο α γ ι ο ς πα τ η ρ γ η ς .

“The holy father on earth;” in blasphemous contrast with

Ο ΑΓΙΟΣ ΠΑΤΗΡ ΟΥΡΑΝΩ.

The Holy Father in Heaven.

This name of blasphemy thus stands out in bold relief on the bare heads of the beast; and no man claims it but the Pope, for himself; and in prophetic connexion with his deified Roman progenitors. “And on his heads the name of blasphemy.”

The name of the beast is numerically proved as follows :

English.		Greek Letters.	Numbers.
The	O	ο	70
Holy	{ A	α	1
	{ G	γ	3
	{ I	ι	10
	{ O	ο	70
	{ S	ς	6
Father	{ P	π	80
	{ A	α	1
	{ T	τ	300
	{ E	η	8
	{ R	ρ	100
on earth.	{ G	γ	3
	{ E	η	8
	{ S	ς	6

666

“Six hundred threescore and six”; the prophetic number of the beast.

In the foregoing emphatic and easily recognized name of the Papal beast, we read all the characteristic and condemnatory names assigned to him in the prophetic Scriptures ! As “the man of sin,—the Antichrist,—whose coming is after the working

of Satan, with all power and signs and lying wonders," exhibited to the world in that well-known name and title in which he glories, and parades before the sun, with subtle blasphemy; and seen not only in one, but all succeeding Popes!

Who can converse with Romish priests or people and not hear of the Holy Father, the Holy See, Father such a one; so that the name of this "earthy" father is placed by priestcraft in the infant mouth, before it can well lisp that of its mother! In short, the so-called Christian world is deeply inoculated with this blasphemous pretension, and too often blindly betrayed into its ungodly application to "the man." There is none holy but the Lord, "as it is written, I am the Lord thy God, the holy *One* of Israel, thy Saviour." Is. xliii. 3. Therefore any man who claims this holiness as a right or title, is a man of sin, and an Antichrist. And as the Pope is the only man on earth who assumes this title, and to whom it is freely assigned by his fellow mortals, it follows as an established truth, to be received of all men of God, that according to the mind of the Spirit, and the "testimony of Jesus," the Pope of Rome is "the man of sin," and "the Antichrist."

"And power was given him over all kindreds, and tongues, and nations; and all that dwell upon the earth shall worship Him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear."

And is it not a notorious fact, that "the beast," by means of "the false prophet," follows the preaching of the truth in Jesus, to every nation on earth! as if the earth was his own, and for the purpose of estranging souls from "the glorious Gospel of Christ, who is the Image of God,"—to behold and admire his own dragon image, as alone worthy of the attention of mankind! How closely

this name of the Papal image is wedded to that of his church.—“And upon her head was a name written,—

“MYSTERY, BABYLON THE GREAT, THE *MOTHER* OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

Thus, when it shall please the Lord to take this “father and mother” off the earth, together with their grandfather “Satan,” there is no other obstacle to its becoming a paradise of gospel glory; the “abominations” will disappear. The Word of God has not yet “free course that it may be glorified” in all its reference to this Papal name.

The Lord himself has also uttered his warning voice against it, in words that cannot be misunderstood, if placed in their prophetic light,—“Call no man your father upon the earth, for one is your Father which is in heaven.” Mat. xxiii. 9.

Here is recorded the name of the beast, as told by “the faithful witness;” and, in contrast with the truth, as we have before shown it. And surely these words were not spoken to derogate from the *fifth commandment*, or to lower it in our estimation! What then can the Lord intend by thus speaking of a “*father on earth*,” but a prophetic intimation that such a man “would arise to arrogate to himself that title on the earth,” and thereby usurp the prerogative and sovereignty of “the Father in heaven!” “As God.”

The Lord has again spoken emphatically concerning this name:—“After this manner therefore pray ye: Our Father which art in heaven.” Why add the clause, “which art in heaven,” if “He who opposeth” was not to arise and claim that title *on earth*, to the dishonour of “the Father in heaven!” “The Spirit searcheth all things, yea, the deep things of God.”

Without interfering with the name and number

of the beast, as already written, if we substitute the word Θεός, God, instead of Ἅγιος, Holy, we receive additional proof that the word of prophecy is on our side, and in confirmation of the truth.

The name will thus read, as "blasphemy"—

ο θ ε ο σ π α τ η ρ γ η ς.

"The God Father on earth."

This disposition of the Word exactly suits the number of the name, and at the same time, by its suitableness in other respects, points out the beast as Satan's representative god. Thus the name of the beast is not exclusive, like the heavenly name as used by the Lord; but presumes to ascend as if to heaven, at the bidding of the dragon, saying to his representative, as of old,—“Ye shall be as gods, knowing good and evil.”

Satan does not thus mean to say to the beast that he is God, or to call himself God; nor did he say so to Eve; nor do the words of the prophecy, according to John or Paul, say any such thing! This open and undisguised mode of proceeding would not be according to “the deceivableness of unrighteousness, and the mystery of iniquity;” but, on the contrary, to defeat the end which Satan has in view. Let us read Paul's words with attention to their mystic meaning, with reference to the beast:—“Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God.”

That is, as the self-styled vicar of Christ, to oppose the Lord who is “The Truth,” and rightly called God. To act as God, in his denunciations and proceedings—to sit as God in the throne of “his Holiness,” and “show” himself in every way calculated to awe the rest of mankind, and make the world think that he is “as God,” and with unlimited

power over men, to execute his will accordingly. The prophecy demands no more than this intelligible view for its understanding and present interpretation with a blessing. Let those who require more for their Antichrist beware what they do, lest they be found "adding to the words of this prophecy," and as "the blind leading the blind."

Words stronger in the letter than either Paul's or John's, are applied by the prophet Isaiah to the king of Babylon, the type of the beast; and thus serve as an illustration and interpretation of the apostle's words, to shame all Romanizing friends!

"How art thou fallen from heaven, thou Lucifer, son of the morning! how art thou cast down to the ground, which didst weaken the nations! for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Is. xiv. 12—15.

Truly, if these words of Isaiah were not fixed by the context as applying to the King of Babylon, some modern interpreters and apologists for Rome, would deny their suitableness to "the man," as they do Paul's words to the Pope, the antitype of the king of Babylon, and who also says them "*in his heart*," and where the Lord sees, and finds them!

The simple-minded and unprejudiced hearer may thus read the name and character of the beast, according to *the mind of the Spirit*, and the teaching of the Word of God, independent of the vain and voluminous interpretations of men.

The following speech, now warm from the lips of a newly-made French Cardinal, not only serves as an interpretation of the prophetic Word, but is also well suited to silence the intentional and unintentional

tional apologists for the Papal beast, and to be looked to as a remarkable sign of the times!

"In the Pope is personified that admirable institution founded by the Saviour of the world, who constituted the Pope as his representative on earth. But we look on his holiness such as Jesus Christ made him by himself, and such as he has become by the work of ages—the instrument of His providence—the Pope surrounded by all the temporal guarantees of his dignity, independence, and sovereignty. The Pope with all his means of free action over the human race. The history of the church and of France reminds us that the closest union is necessary between that people and the holy see, in order that, on the one hand, the people should prosper under the benediction of God, and that, on the other, the church should enjoy the plenitude of its beneficent influence in the world."

The foregoing sanguine words from an aspirant to the popedom, are well calculated to open the eyes of interpreters of prophecy, and to aid us unmistakeably in our discovery of the name and number of the beast. They leave no doubt on our mind that we have read and heard it in the Word of God! and that the deluded man who uttered those blasphemous words is prepared to respond to an oration of the Pope, as "the people" in their shout to Herod, "saying it is the voice of a god, and not of a man."

We trust that sufficient has been noticed from the prophetic testimony to the beast, with his name and number, as the papal "man" and image-representative of Satan; who in blind submission to his master, "opposeth" "the Prince of life," and again "betrays the Son of man with a kiss"—who by his mockery of continued sacrifice, still puts him to an open shame, and in his Roman character daily "crucifies the Lord afresh." We behold this same

man by succession maintaining the same character and pretensions in the city of Rome, his prophetic home on earth! and still upholding his position and authority, political and ecclesiastical, among the crowned horns of the world around him! If his presence were not now manifest, our enquiry would have been an idle curiosity, or a useless and vain undertaking. It is not an extinct megatherium in his rocky bed we look for! but the great living representative of the dragon-beast "that ascendeth out of the bottomless pit" in defiance of the God of heaven! and now sitting at ease in the palace of kings, caressed and cared for in his *mediæval* beauty, —listened to with devotedness in the councils of nations!—his principles and progress vauntingly proclaimed in proof of the advancement and enlightenment of the times! With these ominous "signs" staring us in the face, and in justification of the truth of God, which recognizes all these things, we appeal to his warning testimony: "For thus saith the LORD God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel!"—"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight." Isa. v. 20, 21.

But merely to point out the favoured existence, and progress, and name and number of the beast is not sufficient, nor the end proposed in the prophetic testimony concerning these truths! A voice still crieth out, "Watchman, declare what thou seest."—Lord, thy prophets say that the beast has got his death-wound; and thy witnesses slain, and their testimony is finished; and that "his power and great authority" are taken from him! and his seat in danger!

Is it not written at the Lord's mouth, "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet."—"Behold I am against the prophets, saith the Lord, that smooth their tongues."—"He that hath an ear, let him hear."

Has the prophetic testimony assigned any future work to the beast which he has not yet accomplished, and which deeply concerns the witnesses of the truth in Jesus? Truly it has, and in the following words, Rev. xi. 7 :—"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them." Is this work of the beast accomplished to the satisfaction of the Word? Our unhesitating reply is, that it is not! and "the signs of the times" give the same unequivocal answer. They show us "the holy father on earth," and his two-horned lamb-like "false prophet," in their comparatively quiescent state, after a shock from which they are recovering through the fostering care of their still subservient horns. Let us therefore open the continuous words of this prophecy at the 14th chapter of Revelation, where we may read and hear of the boasted holiness of "the holy father on earth" when in bygone ages he had the earth to himself, and had all but silenced every opposition to his "great authority"! To this faithful record we look, not as on "old almanack," the light in which the world and the advocates for Rome regard it, but as the prophetic character and representation of what the beast is, and will be, while he remains on earth!

The chapter of Revelation to which we refer may be called 'the Angels,'—from the number of those beings introduced into it,—and the reader will particularly observe an account of the flight of three, at verses 6, 8, 9. The first angel's flight, as

will be easily understood, refers to the dark ages. And so dark and idolatrous are those times symbolized in the angel's announcement, that "the Everlasting Gospel" is represented as if preached for the first time to the most ignorant idolaters, and "to every nation, and kindred, and tongue, and people," throughout the kingdom or ten horns of the beast! so that papal holiness in its most palmy days is but another name for abominable idolatries in the estimation of God! showing, that if "the head of the holy see" were the vicar of Christ, as he blasphemously vaunts himself, there would have been no necessity for this angel's announcement to the papal world!

We now look to the flight of the second angel, which refers to a later period of papal holiness, namely, the 16th century, known as the Reformation era; or, as it might be more truthfully termed, "The Exodus" from Rome and Babylonian bondage. It is thus written in the prophetic voice, "Babylon is fallen, is fallen, that great city."

These symbols signify the church of the beast, more particularly described in the 17th chapter, under the emblem of "a woman seated on a scarlet-coloured beast,"—the adopted colour of the image-making cardinals.

We shall here avoid the error of those interpreters who would have us believe that the fall of Babylon above mentioned is a decisive fall, and that consequently "the death of the witnesses is past," and no more opposition is to be expected from the beast! We shall see more of the vanity of this view just now. Others, on the contrary, look for the exodus in the 16th century, as recorded in the *tenth chapter*, and that the "little book" there spoken of, means "the Bible" in the hand of Luther, who is supposed to receive it from the angel for publication. But the mode of interpreta-

tion necessary to support that view, is quite sufficient to set it aside in the reading and hearing of any unprejudiced understanding. For example, in the 4th verse of that chapter there is an especial warning to John that he should keep secret "the voices" of the following symbols. "And when the seven thunders had uttered 'their voices,' I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

The plainness of this command ought to enable every reader to see that these "voices of the seven thunders" are intended to be effectually hidden from man! Notwithstanding, some prophetic writers interpret as if John was to *publish* them, as follows: "Luther, don't mind these thunders; don't think them worth writing! speak them out!"

But what becomes of the "*sealing up*"? Was Luther's voice to break both word and seal?

It is no pleasure to be obliged to notice such interpretations of the Word, yet it must be done when they are calculated to influence our reading the words of this all-important prophecy, and to interfere with its *promised blessing* in the right understanding thereof. Those writers also tell us that the fall of Babylon, already referred to in the 14th chapter, is the same as that spoken of in the 18th chapter, and is introduced "by *way of anticipation*"! How can simple-minded people of God taste the promised blessing, or be induced to look for it, while the cup is thus taken from their lips by contending parties? And how can we, in view of such interpretations, know our true position in the *present* and in the *future*? The word of prophecy is described in the Inspired Word as "*a light shining in a dark place*." But it is not thus intended to be invisible, as the moon in a haze! but bright and distinct on account of the surrounding darkness

of man's understanding, and when he is content to view it in the humble glass of the Gospel!

We therefore invite the reader to come back with us while we point out to him some more things in this 14th chapter of Revelation, so fruitful for reading and hearing "the words of this prophecy" with blessing. We notice particularly the flight of the third angel, whose voice is thus recorded in verse 9: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."

Every intelligent reader that has no private interpretation to interfere with his judgment, might justly ask, "What use and meaning can this warning and destruction-bearing voice have, unless on the supposition that this fall of Babylon, though severe, was one from which she would rise again in her wonted strength, and with the "name of blasphemy"? and again claim the worship and service announced by the angel? Why caution the nations against the deadly influence of the beast or his image if "the holy father on earth" was not to recover his former position, and people be found on earth to be his obsequious servants? It is also a fatal error, and an obstacle to the understanding of "this prophecy," to suppose for a moment that Rome reformed herself in the 16th century, or abated an iota of her former pretensions and idolatries! Neither let us imagine that the multitudes who then came out of her, and still do not *professedly* belong to her, are thereby in a safe position, either before God or the beast! It was and is with many professing, like the Jews of old, to be on the way to "Canaan," and "could not enter in because of unbelief."

Let us not forget that "they that are of the earth

are earthy," and live in confidence of "the flesh," and thereby exposed to the tempting power of the beast, whose "holiness" is thus suited to the unregenerate heart, and to become the religion of "the natural man." "For the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.

We must not therefore wonder at this third angel's call for "the *Patience* of the saints," in still upholding and "*witnessing* for the commandments of God and the faith of Jesus" against the papal beast, as still alive and active in the world as "the anti-christ" and "the holy father on earth."

These truths, as testified by the prophetic voice, may not suit "the progress of the times," as it is called! But they are neither "extreme views, nor dead, nor dying" in the world, but alive unto God, and "the testimony of Jesus." "The voice from heaven" still announced death at the hand of the beast, and the severest trial of "patience and faith" of the saints, in view of the martyrdom of all who offer resistance to the advancing power of Rome; as it is written, "That as many as would not worship the image of the beast should be killed." The heavenly voice therefore warns the witnesses of his truth against their being deceived by this fall of Rome, and to be mindful of their Gospel blessing, "Blessed are the dead which die in the Lord from henceforth."

These prophetic words denote the nature of the conflict as between Christ and Antichrist? The following testimony of the Spirit thus remains to be fulfilled: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

We are satisfied from the foregoing Scriptures

that the fall of Babylon mentioned in the 14th chapter of Revelation is widely different from that recorded in the 18th chapter, which any intelligent reader may see for himself by examining many distinct and decisive judgments there introduced. We may remark her true *downfall* in the following words, and from which "the beast" cannot recover: "And a mighty angel took up a stone like unto a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

"No more at all."

It shall not be as the previous fall! The earth may rejoice thereat!

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake burning with fire and brimstone." Rev. xix. 20.

This judgment on the beast is previously written in other Babylonian symbols, as in the 16th chapter, v. 19, 20, 21, in the pouring out of "the seven vials." These denote the last punishment to be inflicted on "his power, his seat, and great authority." They are therefore called "the last plagues," and emphatically announced as Rome's—"her plagues." Rev. xviii. 4. Some writers, mistaking these "plagues" for "*woes*," mentioned in the 8th chapter, v. 13, have caused confusion in the prophecy, and are therefore obliged to interpret erroneously. We shall here notice one of these "vials," the sixth, which has been strangely mistaken as applying to the "Turk," with whom these vials have no interference! Babylon mystically means "Rome, that great city," and, consequently, "the Euphrates," mentioned in connexion with it, and in language borrowed from the ancient prophets, must

apply to the modern Babylon as part of Nebuchadnezzar's golden image. Jeremiah, in language typical of Rome's present state, thus writes of the ancient Euphrates, and in the words of this vial, l. 38, and li. 36:—"A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols." "Therefore, thus saith the Lord, behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry."

This judgment was accomplished on ancient Babylon in the night of "Belshazzar's feast;" as testified by profane writers, when Cyrus turned the course of the Euphrates, and, unsuspected, walked with his army up its dry bed, and through the open gates, as foretold by Isaiah, xlv. 1:—"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut." "Mene, mene, tekem upharsin" is also written for Papal Babylon, but who will be the Cyrus horn to lead the host of the Lord, remains untold. The application of Jeremiah's words is plain enough; and the neglect of it by interpreters can only be accounted for by their adopting fanciful views concerning unfulfilled prophecy, and to which they are obliged to give a colouring!

We have yet to say a few parting words concerning the Papal horns, or kingdoms of the beast, so inseparably connected with "the Words of this prophecy." They are called "*ten horns*;" and as this number is not definite in Scripture, meaning more or less, as it may be, we need not therefore particularize that precise number, which has been fluctuating from the beginning, and continues to do so. They are plentiful enough at the present day, and an erroneous opinion prevails respecting their pre-

sent connexion with the beast, namely, that some of those horns have fully cast off his authority. We profess not to derive our knowledge of the truth from the teaching of men, but from the Word itself, as the only sure guide, and the appointed one, not only to the knowledge of the beast, but to all other prophecies. And to the neglect of God's own testimony in modern times, and the adoption of the voluminous writings of men, may be ascribed, in a great measure, the renewed growth and increasing power of the Papal Antichrist: and of which the bulk of the professing, and so-called Christian world, either seems to disregard or be blindly ignorant!

We will, therefore, look for the mind of the Spirit in this important matter. We read in Rev. xvii. 16, 17, as follows:—"And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until all the words of God shall be fulfilled."

According to this Word there is to be an unanimous agreement, secret or otherwise, amongst those numerous powers of the dismembered old Roman empire, to befriend the beast, who will retain his hold on them "until all the Words of God shall be fulfilled." And then, one and all, with the like unanimity, will accomplish his will, and break off their connexion with him and his companion in fornication; as it is written, "These shall hate the whore, and shall make her desolate and naked."

If we now turn the glass of the Gospel to view those horns as they are at present, we can easily see their firm adherence to the head of the Papal beast, so that he no longer fears to expose his "bear's feet" and "lion mouth," and boldly assume "his power, and his seat, and great authority." Let us

therefore as "witnesses" of the truth, look to the "signs of the times," and declare what we see. We observe the Saxon horn in front of the seventh head of the beast, and of which he seems justly proud, as if his existence depended upon its strength! It was once most refractory and unsteady for his purpose; but is now firmly united, and fast returning to its former love of "the holy father." See how carefully it attends the beast's wishes; and with true shepherd watchfulness makes his flock to lie down in its richest pastures, and leading them to its choicest folds! Truly this liberal conservatism must be highly gratifying to "his holiness;" and who in return compliments this horn with what appears to be a duplicate golden key of the Vatican, accompanied with a countless deputation or host of holy prophets, monks, and nuns!

Near to this horn stands that of France, firm and warlike, and ready for the beast's work. He acts as body-guard to the holy father. Behind these, we see the Italian horn pushing towards the front; and while worshipping the beast, and acknowledging his power and authority, is strangely anxious to take his seat and become head at Rome! This horn seems a bold aspirant to Cæsarean honour, but evidently does not understand the ancient prophetic title of the holy father, and his unalienable right of succession in the seven-hilled city, during his continuance in the world. He must therefore be patient and keep quiet, or his brother horns will make him be steady where he is.

On the German side of the head we observe many horns, large and small. What a change in 300 years! The Lutheran David shook those horns in their sockets, and now behold them again firm and prepared for any work and every thing in the beast's service!

As for all the rest of "the horns," the recent

marks of blood to be seen on them show that they have been always firm, and are still in the service of him who "was a murderer from the beginning;" and to whose deputy they now belong. These unmistakeable "signs of the times," are legibly written as a warning preparation for the gospel Church of Christ. Calling, as with "a voice from heaven," "put no confidence in man; no, not in princes."

In these signs, the witnesses of the truth in Jesus may infallibly read the approaching end of their testimony in this Gentile dispensation. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

Until this, and its inseparable truths, receive their due *prominence* and *power* in the mouths of the Lord's witnesses, all other preaching will come short of its aim, in doctrine and in practice; and only cause confusion in the interpretation, and neglect of God's prophetic Word! Knowing, therefore, that "the time is at hand," that the night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light—for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the *whole* armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The great enemy is awakened, "like a mighty man that shouteth by reason of wine;" and preparing to take the field, with more than former strength and devastating wrath! "*Mighty man*," in every sense of the word! Advancing in Goliath armour to defy the armies of the living God! Bearing his ten-horned shield, and driving with

political might in his Satanic chariot as the representative beast in the city of the Cæsars. And as the representative "Image," showing himself the ecclesiastical despot, with his name of blasphemy on his heads, and speaking as a dragon! Let us not keep back any thing that the mouth of the Lord hath spoken! And if this be the truth, the whole truth, and nothing but the truth, concerning "the beast," let it therefore have free course, that it may be glorified; satisfied that even were it to arise out of the ashes of the dead, the victory will be the Lord's.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand for ever." "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." To His Word we appeal as the only standard of truth: and in obedience to its call, having searched therein for its answer, and approving testimony; we therefore ask, Have we rightly, and consistently therewith, identified the beast, with his name and number? And the answer we read is—"Thou sayest." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand." Amen!

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